3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

grave and regarded the foreigners with great reverence. They then raised their hands and placed them on top of their heads and brought their hands down over their faces and beards and uttered a whining noise, ending with a sharp cry like the bark of a dog.

I have never seen this ceremony carried out in full, as described, but I doubt not the description is correct, for I have observed both the holding of the hands together and the stroking of the beard. Another form of the ceremony (Pl. CVII) represents the meeting of brother and sister, also from Mr. Greey.

The man held the woman's hand for a few seconds, then suddenly releasing his hold, grasped her by both ears and uttered the Aino cry. Then they stroked one another down the face and shoulders.

This form did not come under my observation, nor did I witness any such performances as the same author describes in the meeting of father and son.

MARRIAGE CUSTOMS.

The best account of the marriage customs is that given by Dr. Scheube, from which the following particulars are abstracted: the Ainos marry early, the men at about the age of 18, the women at 16; polygamy is permitted, but not much practiced; morality between the unmarried is not very strictly enforced, but children born through such relations are no bar to future marriage.

The marriage customs resemble those of the Japanese. The parents usually select wives or husbands for their children. A young man rarely courts his wife directly, but through a go-between. As soon as the matter is satisfactorily arranged by the latter, the young man sends a portion of saké to the parents of his intended bride. After some time the latter sends a gift of saké and an *inao*, or God-stick, to the bridegroom. This is a sign that the marriage is to take place on the next day. In the evening of that day the neighbors assemble at the house of the bridegroom's parents. The bride comes in company with her parents and the intermediary. They depart about midnight to re-assemble the next morning, and the feasting goes on for 2 or 3 days, according to the circumstances of the young couple, who from henceforth live in the house of the man's parents.

Not many children are born; usually 3 or 4, and more boys than girls. The children are suckled until 4 or 5 years of age.

Divorces are not common. A man can only send his wife back to her parents by obtaining their consent.

BURIAL CUSTOMS.

Burial usually takes place on the day of death or on the following day. The friends and relatives assemble, bringing with them food and saké, which are placed before the body and, after the burial, shared by all in common. The corpse is clothed and placed in a wooden coffin,

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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does not seem out of place here. The leading motive actuating women who performed and underwent a long series of far from painless operations was that tattooing, of the lips at least, was an essential preliminary to marriage. It was usual to begin the process at or before puberty on a spot on the upper lip, and to extend it gradually, the lips being usually finished by about the age of 18. Arms were often finished at about 20 and the hands later, sometimes after marriage. Arms and hands were supposed to be finished before the birth of the first child. Pre-marital sexual relations were strictly prohibited, and the completion of the tattooing indicated that a girl was ready for marriage and motherhood. It does not appear that the change was marked by any rite.[1]

But though tattooing (*manoko shiri uoshmari*) had not within living memory been backed by any religious observance, its use was warranted by myth attributing its origin to a supernatural being, either Kamui Fuchi or A-e-oina Kamui. There are also mythical tales relating how knowledge of it was received or stolen from the Koropok-un-guru.

In preparation for tattooing, bark of the ash-tree (*iwa-ni*) or sometimes the spindle-wood (*komke-ni*) was cut into small pieces and boiled, producing an infusion of a dark greenish colour. This did not affect the colour of the tattooing, which was done with soot (*pash*) from birch bark. The bark was lighted under the pot and it deposited a fine soot (*supash*). The infusion (*nire*) was applied three times, before the incisions, immediately after and when the soot had been lightly rubbed in. It was supposed to be healing and perhaps also to fix the pigment.

The operator did not copy from a pattern, nor did she first paint the design on the skin. She began with tiny incisions and extended them in repeated operations. Tekatte Fuchi says that the tattooing of face and forearms could be completed in about two years, but that forearms were usually done at intervals extending up to ten years. The daughter of a chief was supposed to finish earlier, either to set an example or to exert a magical influence on the welfare of the village.

It is many years since obsidian flakes were used, though their use probably outlasted the general neolithic culture. More recently a small knife with a razor edge has been employed. Blood was

[1] From this it would appear that there was a long period between puberty and marriage but Munro has given no further information.—B.Z.S.

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843 753 her relatives about it, no miscarriage will take place.

2. If the woman falls during her pregnancy and receives a severe shaking, miscarriage will occur.

843 833 After seven lunar months of pregnancy the woman should avoid frequent intercourse with her husband since during this time the male semen might get into the eyes and mouth of the fetus, and the child would thus see badly. They tell of newborn children who have so much white slime in their mouth [845] which, like male semen, is called (owembo), that it cannot be removed fast enough from their mouth and they die by suffocating from it.

846 833 Following parturition intercourse is not allowed for from 30 to 40 days.

842 A typical idea of the Ainu is that conception is not brought about by having intercourse just once or twice. The child, they think, is the fruit of repeated coitus, and for that reason [836] it is considered harmless by the Ainu women to yield to a man once or twice. They only fear the consequences of an extended love affair.

847 177 [843] Among the Ainu, much more frequently than among the Gilyak, miscarriages are induced artificially. The life of the latter is much more normal in the framework of traditional customs, whereas that of the Ainu on Sakhalin Island has been influenced for two centuries by a powerful external factor, that of the Japanese. These interfere to an enormous extent in the life of the Ainu, they change it and import elements that are not exactly instrumental in furthering culture. Especially the women stand under the influence of foreign men who are only interested in satisfying their sexual urge. Hence stems the large number of secret affairs that Ainu women have [548] with foreigners, and it gives rise to the type of women who are given to an only slightly veiled form of prostitution. In both cases they purposely avoid pregnancy and apply all methods to remove it in case it accidentally occurs.

847 The most commonly used method for this, long known to Ainu women, is pressing the abdomen with the hands or some

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847 [184] told me about it did not know its name. I was not so well acquainted with the women of these regions that I could have openly discussed such a delicate topic with them.

Artificial abortions were, according to what the old Ainu tell, already known in the distant past, since girls enjoyed [836] absolute freedom in sexual intercourse, but were ashamed, or refused, to bear children before marriage. It is possible that at that time other means were also used to get rid of the fetus.

847 177 Now the women use primarily Japanese methods, which are being introduced by the workers and officials of the fisheries that are spread over the entire southern coast of Sakhalin Island. But I was unable to find out anything concerning these methods from the fishermen whom I questioned. Perhaps I encountered people who really had no conception of these matters. Or they probably avoided discussing them with me on purpose since they [648] knew that the new Japanese penal law prosecutes severely all manipulations that are designed to decrease the birthrate. I learned, however, from a more intelligent Japanese, that [824] saffron, which grows wild on Hokkaido Island, is regarded as a very sure remedy. It is highly probable that in Japan many methods are used, in view of the fact that in that country the custom of preventing and interrupting pregnancy is very widespread. Even the Ainu women believe in these sisiam kusuri (Japanese remedies), but they seldom betray their secret which they received on the condition of silence.

845 847 Twin births. Among the Ainu the birth of twins has the same supersition attached to it as among the Gilyak. One of [842] the two is considered of definite diabolic descent since in their opinion man can only fertilize a woman with one child. Such an attitude to two simultaneously born children might lead one to suspect that the Ainu would try to rid themselves of the diabolic breed. I was however unable to find any basis for the suspicion that they have the custom of killing one of the twins. On the other hand, in the book of a Russian traveller of the beginning of the 19th century, Krasheninnikov, such a custom is mentioned, though, in fact, as being current with the Ainu of